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THE
CHURCHMAN'S MAGAZINE.

Vol. II.

OCTOBER, 1832.

No. 10.

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HARTFORD:
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THE
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For the Churchman's Magazine.

THE COMMENTATOR:

OR

GUIDE to the clear comprehension, and pious use, of the LITURGY.

No. VIII.

THE PRAYERS.—Continued.

THOSE parts of the Book of Common Prayer which we have already considered, have been found to breathe an uniform spirit of true devotion, and to have their foundation in the promises and precepts of the Gospel. That which remains for contemplation will be found equally spiritual, and equally scriptural.

In the daily morning and evening prayers, the Collect for the day, which stands first in order, is generally adapted to the particular season. The Collects for Peace and Grace, which succeed it, comprehend all blessings which our own necessities require. The former of these, (the Collect for peace) comprises all temporal goods—such as are “necessary for the body,” and the latter, (the Collect for Grace) includes all eternal blessings—such as are “necessary for the soul.” In this comprehensive sense they were understood by the compilers of the English Prayer Book, and from its first appearance in 1549, to its last revision in 1661, here ended the daily
Vol. II. No. X.

morning and evening service, the prayer of St. Chrysostom, and the blessing only being added. The occasional prayers were included in the Litany, which is used only on Sunday, Wednesday, and Friday mornings. At the last review referred to, these occasional Prayers were made a part of the daily morning and evening service, and indeed they were, probably, before that time, read in the place in which they are now appointed.

In the Collects for peace, and grace, we confine our petitions to the seeking of blessings for ourselves: In the Collects which now fall under our consideration, we conform to the exhortation of St. Paul, by making “supplications, prayers, and intercessions, for all men;”—“for the President of the United States, and all in civil authority,” “for the Clergy and People,” and “for all Conditions of Men.”

The Prayer for the President of the United States, and all in civil authority, is taken from the “Prayer for the King’s Majesty,” in the English Book, with such alterations as were rendered necessary by the difference of political institutions. The substance of it may be found in the Sacramentary of St. Gregory, from which it was incorporated into the English Service, with considerable amendments, in the reign of Queen Elizabeth; and it has been still further improved by the compilers of our American Liturgy.

The Christian Church, in all ages and places, has, in her public devo-

tions, uniformly made prayers and supplications for the rulers of the state, and all others in authority. This she did when the civil rulers were enemies to her faith, and the persecutors of its professors;—with how much more cordiality should we do it when our rulers are the nursing fathers and protectors of our religion.

The Prayer under consideration consists of two parts; the introduction, and the petitions.—The introduction, expressed in sublime and appropriate titles, is a noble confession of our faith, that God is the supreme governor of the world, and that his providence extends over all the inhabitants of the earth. It at the same time contains the grounds of our confidence that we shall obtain our requests. We address God as “our Lord and heavenly Father, the high and mighty ruler of the universe, who from his throne beholds all the dwellers upon earth:” and we beseech him to behold with the eyes of mercy and compassion, his “servant, the President of the United States, and all others in authority;”—especially that he would “replenish them with the grace of his Holy Spirit, endue them plenteously with heavenly gifts, give them a long life of health and prosperity, and finally bestow upon them everlasting joy and felicity.”—The great object of these intercessions is, that protected by the authority of our rulers, and reposing on the wisdom and justice of their counsels, we may “lead a quiet and peaceable life, in all godliness and honesty.”

Those who have been accustomed to observe the course of the world, will readily appreciate the influence which the *example*, as well as the counsel, of the chief rulers must produce on the character of the people. Their piety and devotion will give great encouragement to religion, and their deportment, if wicked and profane, will contribute much to the

growth of vice and infidelity. These considerations render it of vast importance, both to the temporal and spiritual welfare of the people, that their Rulers should not only be endued with the “heavenly gifts” of quick apprehension and a sound understanding, but that they should also be richly “replenished with the grace of the Holy Spirit.”—When we approach God, then, in the ordinances of public worship, let us bestow those upon our hearts whom he has appointed to rule over us, and let us be sincere and earnest in the use of the prayer which the Church has provided on their behalf, “that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.”

After praying for our civil rulers, the Church instructs us, in the “Prayer for the Clergy and People,” to make intercession for the whole christian world.—It is a matter of high importance to the cause of religion, that those who are lawfully appointed to labour in the word and doctrine of Christ, should have an interest in the prayers of their people, and the people themselves should be fervent in their intercessions for each other. The Holy Scriptures are full of prayers for the Church, God, and especially for its governors and pastors; and all the ancient Liturgies have peculiar petitions for the Bishops and Clergy, as well as for the Congregations committed to their charge.

The Bishops are constituted guides and governors of the Church of Christ. By their elevation, they incur the weightier charge, and become the servants of all. They are entrusted with the ordaining of able Ministers: They stand solemnly pledged, by their vows of Ordination and Consecration, to preach the word, and minister godly discip-

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and as far as in them lies, to banish all erroneous and strange doctrines from the Church. It is their duty to promote peace among men, and on them, in their respective Diocesses, lies the daily care of all the Churches.—If we duly consider the qualifications, and the exertions which are requisite for the performance of the duties of their high station, and for the faithful discharge of the great and sacred trust reposed in them, we shall naturally exclaim, with the Apostle, "Who is sufficient for these things?" And in our daily prayers we shall most earnestly and devoutly implore upon them the continual dew of Gods blessing, and the salutary spirit of the divine grace.

The other Clergy, too, stand in need of the same aids of the Holy spirit. It is their duty to imbue the minds of the youth with virtue and religion: To instruct the ignorant, to encourage the good, to reprove the wicked, to help the weak-hearted, to comfort the afflicted, to visit the sick, to present the prayers of their Congregations, to preach the word of God, and to administer his holy Sacraments. But without the grace of God to assist their labours, the best endeavours of the ablest ministers, will be vain and unprofitable. Even Paul himself, was so sensible of his own insufficiency, that we find him beseeching the Churches to whom he addresses his Epistles, "to pray for him;—to pray that an utterance might be given unto him, to make known the mystery of the Gospel." If, then, with the planting of Paul, and the watering of Pollos, it is God that gives the increase, how zealously should the people pray for the divine blessing on the labours and ministry of their pastors.

It is the especial duty of the people in relation to their Ministers, that they keep their minds open to instruction; willing to learn God's

word, desirous to practice it, and well disposed to do their duty in their respective stations and callings. For the people, then, not less than for their clergy, it is reasonable and necessary that in our daily prayers we supplicate the especial blessing of God; beseeching him that he would send down the gracious influences of his spirit, like dew, into the hearts of all.

The necessity of this prayer for the aids of divine grace, is founded in the depravity, and natural insufficiency of man. By nature, we are "dead in trespasses and sins," and "there is no health in us." It is the province of the divine spirit to resuscitate us from this spiritual death, to renovate our natures, and to sanctify our souls. By it we acquire a right understanding of divine things; by it our souls are prepared for fellowship with the Father, and with his Son Jesus Christ; and by it we are enabled to realize the blessings contained in the divine promises, and to grow in conformity to the mind and will of God in all things.—It is common in scripture to denote the plenitude of divine blessings, by the dew of heaven. Hence the fulness of divine grace and knowledge, is here signified by the dew of God's heavenly blessing. It is this only which enables us truly to please him.—Without it, we decay like the branch that is severed from the vine; but nourished by its genial influence, we grow in grace from day to day—flourishing like "the tree planted by the water side, whose leaf withers not, and which bringeth forth its fruit in due season."—If then we would see the Church of Christ flourish in our day; if we would see Jerusalem in prosperity all our life long, let us devoutly unite in using the means which infinite wisdom has appointed for its advancement. And let us fervently pray to the great head of the Church, that he would

send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of his grace,—the continual dew of his blessing.

But let us be careful not to seek these blessings for our own glory. While we use the language of the Church, let us adopt the spirit which it breathes, and say, "Grant this, O Lord, for the honour of our Advocate, and Mediator Jesus Christ."—It is he who procures for us, by his efficacious intercession, both the Spirit and the blessing. To him then be the honour of all the good that is dispensed; of every blessing we have received and of all the hope, and joy, and comfort, we have ever experienced. And as nothing can tend more effectually to promote his glory and interest in the world, than that his Church should be governed by wise and pious rulers, his ordinances conducted by zealous and holy Ministers, and houses of worship filled with humble, docile, and devout Congregations, may the Lord give grace to all Bishops and Pastors of his Church, that they may diligently preach his word, and duly administer the godly discipline thereof; and may he grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord.

The model from which this excellent "Prayer for the Clergy and People," is taken, may be found in Gregory's Sacramentary. It is found in the Breviary of Sarum, and in some of King Henry's Primers, though it does not appear in either of the Books of King Edward. It was inserted in the English Book in the first year of Queen Elizabeth, and forms one of the most comprehensive and devout prayers in our Liturgy.

It has already been observed that St. Paul exhorts us to make Prayers and Supplications for all men; and

the duty enjoined by the Apostle was faithfully observed by the ancient christians, in their daily devotions. In the English book of Common Prayer, however, till the last review in 1661, there was no special form of general intercession, excepting when the *Litany*, or the *prayer for the Church militant* was said. The want of such a form being thought a defect, the *Prayer for all Conditions of Men* was then first composed, and appointed to be used whenever the Litany was not.—The form of it is said to have been drawn up by Bishop Sanderson, though there is a tradition in St. John's College, Cambridge, that it was composed by Bishop Gunning, formerly a Master in that institution. The original draught is said to have been much longer than the present form, and the throwing out of parts of it which were supposed to have been included in other Collects, is probably the occasion why the word "finally" comes so soon, in so short a Prayer. It has been thought that the composer might have designed to include all the intercessional Collects in one, but that the others who were commissioned for the same business, judged it better to retain the old forms, and only take so much of this as was not comprehended in the rest.

The Prayer is introduced with an address to the Deity, and like the other Collects in our Liturgy, ascribe to him the titles and attributes which are most appropriate to the purport of the prayer itself. As it is offered up for *all conditions of men*, we address God as *the Creator and Preserver of all mankind*.—The first petition is a paraphrase of the first part of the Lord's Prayer, and the words are taken from the 67th Psalm. We pray that God's name "may be hallowed" among the heathen, where it is not yet known; and that "his kingdom" of grace may "come," where it has not yet been preached. We beseech God that the general dis-

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In ancient prayed not o of those that instruction o conversion o wise for the good. And especially fo versal:" Not al prosperity tion of it, b Oriental, the Reformed, w nation of Cl into the way embracing the the moderns, ial opinions that all may delivered to t spirit, in the righteousness

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compensations of his Providence, and particularly the Gospel, in scripture emphatically called *his saving health, may be known unto all nations*. In other words, we here pray for the conversion of "Jews, Turks, Infidels and Hereticks, that all ignorance, hardness of heart, and contempt of God's word, being taken away, they may be saved among the remnant of the true Israelites."

In ancient Liturgies, the Church prayed not only for the illumination of those that sat in darkness, for the instruction of the ignorant, and the conversion of the wicked, but likewise for the improvement of the good. And we here pray "more especially for the holy Church universal:" Not so much for the external prosperity of any particular portion of it, but that the *whole*—the Oriental, the Greek, the Latin, the Reformed, with every other denomination of Christians, "*may be led into the way of truth*;"—neither embracing the fanciful innovations of the moderns, nor reviving the heretical opinions of the ancients; but that all may "*hold the faith*" once delivered to the saints, "*in unity of spirit, in the bond of peace, and in righteousness of life*."

We farther intercede for all that are afflicted; whether by sorrow, sickness, or penury; commending them to the fatherly goodness of God, and beseeching him to "*comfort and relieve them according to their several necessities*:" to mitigate their sorrow of mind, assuage their bodily pain, and relieve their distressed estate." In particular we pray that, during their sufferings, He will enable them to bear his visitation patiently;—trusting that if they are restored to health and prosperity, they will lead the residue of their lives to his glory; and assured, that if their sufferings terminate in death, to which as to the only complete deliverance from the pressure of human woes, the good man must, in the

gloom of adversity, look forward with secret delight; the issue will, to him at least, be equally fortunate and happy.

But let us not think that in praying for the afflicted and the miserable, we have fulfilled all the duties which we owe them. We must regard ourselves as instruments in the hands of the Almighty, to help and relieve them: we must exercise towards them every office of kindness and benevolence in our power; assisting them with our alms, our counsel, and our attendance, as their several necessities may demand. And while we are praying for others, or exercising towards them the offices of charity, let us not forget to practice ourselves, the great duty of patience and resignation to the divine will, under whatever trials it may please God to send us; that so we may have a well grounded hope of obtaining, in the end an happy issue out of all our misery, and of entering into the joy of our Lord.

MR. WEBSTER'S DISCOURSE.

The following article is extracted from the Gospel Advocate; and notwithstanding its length, we have no doubt but that it will be read with pleasure. We think it is high time, that the mournful complaints of religious persecution sustained by our puritanical forefathers in England, which have been handed down from father to son—embalmed in fourth of July orations, and consecrated by the partial muse of New-England History, should give place to sober truth. The Pilgrims might have stayed in England, and enjoyed the fullest liberty of conscience, *could they have been contented to let government alone*. But the same turbulent and intriguing spirit, which afterwards overthrew the Constitution, trampled the Church in the dust, and murdered the King, was then fermenting in the heads of the puritanical party, and both provoked and deserved the severities they were made to feel.—They were punished for their rebell-

ion, and not for their *religious creed*—an important distinction, which they found it convenient to forget, when they told the story of their woes. In consulting the *authentic* histories of those times, one is more surprized at the lenity with which they were treated, than at the measures of self-preservation to which the civil government was forced to resort.

"I have read with very great pleasure the discourse by the honourable Daniel Webster, in commemoration of the first settlement of New England, which was pronounced by him at Plymouth, the 22d of December, 1820, and published in Boston on the same anniversary, in 1821.

Mr. Webster's views upon all subjects to which he turns his attention are so lofty and extensive, that he cannot descend either to the common-place remarks, or to the narrow prejudices of meaner minds. It was of course to be expected from him that he would refrain with dignified moderation, from that intemperate and indiscriminate abuse of the church of England which has been a sort of heir-loom among the descendants of the puritans; and which is now continued, for party purposes, by those who have retained nothing of their patrimonial religion but its name and its animosities. There are, however, some expressions which occur in this discourse, on which I must request permission to offer a few observations to your readers.

"We have come to this rock," says the orator, (p. 10.) "to record here our homage for our pilgrim fathers; our sympathy in their sufferings; our gratitude for their labours; our admiration of their virtues; our veneration for their piety; and our attachment to those principles of civil and religious liberty, which they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and to establish."

Again, (p. 20.) "They fled not so much from the civil government, as from the hierarchy, and the laws which enforced conformity to the church establishment. Mr. Robinson had left England as early as 1608, on account of the persecutions for non-conformity, and had retired to Holland. He left England, from no disappointed ambition in affairs of state, from no regrets at the want of preferment in the church, nor from any motive of distinction or of gain. Uniformity in matters of religion was pressed with such extreme rigour, that a voluntary exile seemed the most eligible mode of escaping from the penalties of non-compliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, and put an end to the easy acquisition of the crown of martyrdom. Her long reign had established the reformation, but toleration was a virtue beyond her conception and beyond the age. She left no example of it to her successor; and he was not of a character which rendered it probable that a sentiment either so wise or so liberal should originate with him. At the present period it seems incredible, that the learned, accomplished, unassuming and inoffensive Robinson, should neither be tolerated in his own peaceable mode of worship, in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries."

Again, (p. 24.) "This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless oppression. It was conscience attempting to escape from the arbitrary rule of the Stuarts. It was Robinson and Brewster, leading off their little band from their native soil, at first to find shelter on the shores of the neighbouring continent, but ultimately

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come hither; and having surmounted all difficulties, and braved a thousand dangers, to find here a place of refuge and of rest. Thanks be to God, that this spot was honoured as the asylum of religious liberty. May its standard reared here remain for ever! May it rise up as high as heaven, till its banner shall fan the air of both continents, and wave as a glorious ensign of peace and security to the nations!"

A lively writer of our own country, speaking of the imperfections of history, has remarked, that "the same event, treated by different historians, comes white from one hand, tinged with a rosy blush from another, and from another black."* Under this last hue it has been so customary to represent all the proceedings of the church of England with reference to the dissenters, that even the most intelligent and candid minds may well be pardoned for having received and entertained erroneous opinions. The story has been told so continually on one side, that the opposite has been entirely unknown. No suspicions have induced the labour of collating the representations of different historians. The labour itself is revolting to men of genius but of little leisure. They wish to read history only as a recreation from toil. They shun the trouble of investigating subjects unconnected with their immediate occupations. And they therefore suffer themselves, especially with regard to a theme of expiring interest, and so rough and unpleasant in its own nature, to float along with the current of popular feelings and prejudices.

Yet surely the love of truth, and I may add, a proper veneration for the character of our forefathers ought to lead to a different result. We are far

enough removed by the lapse of two centuries to contemplate with calmness the ferments of that age of revolution. And it is but a poor compliment to the memory of our puritan ancestors, if we think it necessary to support their fame upon the exaggerations which, under their circumstances, the infirmities of our nature rendered almost inevitable.

It would seem, from the extracts above given, to be Mr. Webster's opinion, that from the beginning, there was no disposition in the rulers of the English church to tolerate the slightest deviations from the established practice; that the sole object of the puritans was to obtain a full toleration for themselves; and that their religious principles and modes of worship were entirely peaceable and inoffensive. I hope to be able to show your readers that the representations which have thus led astray even the most candid and liberal, are to be received with much extenuation. I hope to convince them that there was a disposition in the Church of England to treat with tenderness the scrupulous objections of conscientious men, upon points unconnected with the great principles of doctrine; that so far from their being any desire for toleration among the puritans, they accused the church of a desire to tolerate as one of the marks of her corruption; that so far from having any idea of religious liberty in the proper sense of the term, they were opposed to religious liberty from principle; and that the hardships which they underwent are to be attributed in the first instance to their own seditious opposition to government.

In the year of our Lord, 1541, the celebrated Calvin established at Geneva his system of ecclesiastical government consisting of pastors, doctors or teachers, lay elders and deacons. He acknowledged that this was contrary to the practice of the ancient church, and defended it only

* Inaug. Discourse, by the honourable Gouv. Morris, before the N. York Hist. Soc. on the 206th anniversary of the discovery of New York. Sept. 4, 1816.

on the plea of necessity, the bishop, who was also the prince of that city, having fled, and being so opposed to the reformation that he would not ordain any who supported it. Calvin himself became one of the pastors, though there is no evidence that he was ever ordained. Bayle says of him, that he had only received the tonsure, a ceremony administered to boys who were designed for the clerical office.

In England the reformation having been conducted by the authority of government, and under the direction of the archbishop and several of the bishops, there was no assignable reason for any departure from the outward order of the church. All that was to be done, was to banish doctrines contrary to God's word, to make the people acquainted with the scriptures, to give them a liturgy free from corruptions, and to remove from it all idle and unprofitable ceremonies.

During the reign of Edward, there was very little difference of opinion among the English reformers. Hooper, indeed, who had been on the continent in the reign of Henry, and who was consecrated Bishop of Gloucester in 1550, scrupled about wearing the episcopal robes, which were then of white and scarlet, because he considered them as the dress of popish bishops. He also objected to some oath which was then required to be taken. In both these particulars the king respected his scruples, and wrote to the bishops not to insist upon his conformity. The bishops, however, prevailed upon him not to depart from the usage of the church; and it does not appear that any farther difficulty was made.

When Mary succeeded her brother on the English throne in 1553, and re-established popery, many both of the clergy and laity fled from the fury of her persecution to the continent, and English congregations were established at Emden, in West

Friezland, Arrow, in Switzerland, Stratsburg, Zurich, and Frankfurt. At the latter place, where they were most numerous,* one of the churches was obtained for their use, on the condition that they should conform to the French in doctrine and ceremonies, and subscribe their confession of faith.—Here was the beginning of troubles. The French used the liturgy of Calvin, and the English were induced to leave out the responses, the litany, the use of the surplice, and to make other alterations so as to accommodate the order of their service as nearly as possible to that of the French. They also elected John Knox, the Scotch reformer, who was then with Calvin at Geneva, to be their minister. The English at Zurich and Strasburg remonstrated at this proceeding, and urged them to continue the order which had been established in the reign of Edward. Knox appealed to the judgment of Calvin, who immediately entered into a contest which related to the merits of his own mode of worship. He reprov'd the English divine who preferred the English Liturgy to that of Geneva, spoke contemptuously of it as containing many superfluous and tolerable poperies (tolerabiles ineptias) and advised its advocates to lay aside the remains of popery, and not to value themselves upon their own whims, nor check the edification of the church by peevishness and pride." Knox afterwards preached against the prayer book, charging it with superstition, impurity, and imperfection, and the governours of the church with slackness in reformation, and want of discipline. Knox, however, was soon afterwards accused, by the magistrates of the city, of

* Strype says they amounted in all to sixty-two. Mem. vol. ii. p. 241. Grindal, in a letter to bishop Ridley speaks of nearly one hundred students and ministers then in exile. Stillington, Unreas. of Sep. p. 8.

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treason against the emperor, and compelled to retire to Geneva.—Most of his party followed him, and those who remained returned to the use of the liturgy. This peace, however, was of no long continuance. A dispute arose between Dr. Horn their pastor, and a lay gentleman of the name of Ashley, which was conducted with great imprudence and violence on both sides. The congregation at length determined to adopt the system of ecclesiastical discipline established by Calvin, and their pastor Dr. Horn withdrew to Strasburg. The English who had retired with Knox to Geneva, published in 1556 a form of worship bearing this title, "The service, discipline, form of common prayers and administration of sacraments used in the English church of Geneva." This was wholly upon the Calvinistic plan.

Upon the accession of Queen Elizabeth, in 1558, the exiles returned to their country, bearing with them those seeds of dissent which had thus unhappily been sown in a foreign land. Those of Frankfort, however, exhibited greater moderation than those of Geneva. The former declared their determination to acquiesce in the publick establishment, provided nothing immoral was imposed, and to submit to what should be determined on by the clergy, and sanctioned by the royal and parliamentary authority. The latter were disposed to insist upon the adoption of the Genevan system of discipline and worship as the only plan of agreement, because it would create a broader distinction between the reformed and the Roman communion. That arbitrary association which is so common when the mind is heated, they considered every practice of the church of Rome as inseparably connected with her corruptions. To them the slow employment of separating the gold and precious stones of antiquity from the wood and stubble

which superstition, cupidity, and ignorance had intermixed, appeared to be an unworthy caution; and they wished at one sweep to level the whole building to the foundation, that they might erect thereon the modern structure of the Genevan reformer.

Such was the origin of those who were afterwards called puritans; and even from this cursory and imperfect statement it will appear that they were divided into two classes.* The more moderate had scruples of conscience about wearing the surplice, the episcopal habits, and the four-cornered hat, kneeling at the communion, and the sign of the cross in baptism. But while they had these scruples, as to their own practice, they were content to let others conform to these habits and ceremonies.

On the other hand, the more violent were for imposing their own scheme upon the whole nation. They considered the ceremonies and ordinances of the church, as absolutely unlawful, "accounting," says Fuller, "every thing from Rome which was not from Geneva; endeavouring in all things, to conform the government of the English church to the presbyterian reformation."

Of the moderate class, were Coverdale, the ex-bishop of Exeter, Fox, the Martyrologist, Dr. Humphreys, and many others. And with regard to such men, the greatest tenderness was exhibited. Coverdale was one of the consecrators of archbishop Parker, and because he had scrupled about wearing the episcopal robes, he was permitted to appear on that occasion in a long gown. He would

* Fuller, who published his history in 1656, and cannot be considered as having any bias against that party, gives the same account. "The puritans," he says, "of this age [queen Elizabeth's reign] were divided into two ranks; some mild and moderate, contented only to enjoy their own conscience. Others, fierce and fiery to the disturbance of the church and state." Church Hist. lib. ix. p. 76.

have been restored to his bishoprick, but refused to be so, probably on account of his attachment to the puritans. Fox was made a prebend in the church of Salisbury, and would have been raised to very considerable preferments if he had not declined them, being always unwilling to subscribe the canons, and disliking some of the ceremonies. When archbishop Parker summoned him to subscribe, he produced the New-Testament in Greek, saying, "To this I will subscribe." When subscription to the canons was required of him, he refused; yet he was permitted to retain his prebend till the day of his death. Dr. Humphreys was regius professor of divinity, and president of Magdalen college, in Oxford, and continued so, notwithstanding his non-compliance with the appointed habits. He was made successively dean of Gloucester, and dean of Winchester, and "notwithstanding his non-subscribing," says Fuller, "he kept his professor's place and deanery of Winchester as long as he lived." Church Hist. lib. ix. 501. Mr. Neal himself allows that so late as 1586, twenty-eight years after queen Elizabeth's accession to the throne, the puritan platform, entitled the holy discipline, was subscribed by above five hundred puritan clergymen, all beneficed in the church of England," and, to use his own words, "useful preachers." On that occasion they passed a resolution, "that since the magistrate could not be induced to reform the discipline of the church, by so many petitions and supplications, that therefore, *after so many years waiting*, it was lawful to act without him, and introduce a reformation in the best manner they could." If they were all beneficed, and not only beneficed, but *licenced to preach*, and had been so many years waiting, and petitioning, and supplicating to alter the constitution of the church, surely they must have been treated with some indulgence!

Among these beneficed and licenced puritans, we find all their great leaders, Cartwright, Travers, Field, Snape, Johnson, Sparks, Cawdrey, Payne, Udale, &c. about fifty whom Mr. Neal has particularly enumerated.

Sir Francis Walsingham, who favoured the presbyterians, who was one of the most honest, wise, and virtuous ministers of that or any other age, and who may therefore be considered as a credible and impartial witness, has given the following testimony respecting the conduct and motives of the queen. "I find her majesty's proceeding to be grounded upon two principles. The one, *that consciences are not to be forced, but to be won, and induced by force of truth, with the aid of time, and use of all good means of instruction and persuasion.* The other, *that causes of conscience when they exceed their bounds and grow to matter of faction, lose their nature, and that sovereign princes ought distinctly to punish their practices, and contempt, though coloured with pretence of conscience and religion.* He then proceeds to show how lament her conduct had been towards the conscientious papists, "her majesty not liking to make windows into men's hearts and secret thoughts, except the abundance of them overflow into overt or express affirmations: nor was it till after the pope had excommunicated and proscribed her, absolving all her subjects from allegiance, and after rebellions had been excited, and there was fear of foreign invasion, that severe laws were enacted against them." Elizabeth has been reproached by Neal and other puritan writers, for leaning too much towards the papists, but this able state paper, which may be called, will convince every candid mind with what an even hand she held the balance between the affected parties in her kingdom. It may be found at large in vol. 11. number of the

licences great lead- s, Field Cawdrey t fifty o- cularly e- Burnet's history of the reformation, and well deserves the attention of your readers. I proceed to give an extract from that part of it which relates to the puritans.

"For the other party which have been offensive to the state, though in another degree, which named themselves reformers; and we commonly call *puritans*; this hath been the proceeding towards them; a great while when they inveighed against such abuses in the church as pluralities, non-residence and the like, their zeal was not condemned, only their violence was sometimes censured; when they refused the use of some ceremonies and rites, as superstitious, they were tolerated with much connivance and gentleness; yea, when they called in question the superiority of bishops, and pretended [bring] a democracy into the church, yet their propositions were not considered, and by contrary writings, debated and discussed.— Yet all this while it was perceived that their course was dangerous and very popular; as because papistry is odious, therefore it was ever in their mouths, that they sought to purge the church from the relics of papistry; a thing acceptable to the people who love ever to run from the extremum to another.

* * * * *

"But now of late years when were issued from them that affirmed, the consent of the magistrate was not to be attended; when under a pretence of a confession, to avoid slander and imputations, they combined themselves by classes and subscriptions; when they descended to that low and base means of defacing the government of the church by ridiculous pasquils; when they began to make many subjects in doubt to take parts of justice in this land, and to vaunt of their strength, and the number of their partisans and follow-

ers, and to use comminations that their cause would prevail, through uproar and violence; then it appeared to be no more zeal, no more conscience, but meer faction and division; and therefore though the state were compelled to hold somewhat a harder hand to restrain them, than before, yet was it with as great moderation as the peace of the state and church would permit. As things themselves altered, the queen applied her religious wisdom to methods correspondent unto them; still retaining the two rules beforementioned, and dealing tenderly with consciences, and yet in discovering faction from conscience, and softness from singularity."

It will now, I think, be apparent to your readers that with regard to the moderate party of the puritans, there was the greatest disposition in the rulers of the church to exercise indulgence. And if all the dissenters had been thus moderate and peaceable, they would have been suffered quietly to dispense with the obnoxious ceremonies. Nay, what is more, the ceremonies they complained of, would have been abolished, if by so doing the peace of the church could have been restored; for sir Francis Walsingham was authorized by the queen to offer, that provided they would conform in other points, the three shocking ceremonies, as they considered them, kneeling at the communion, wearing the surplice, and the cross in baptism, should be expunged from the common prayer. To these concessions they replied in the language of Moses to Pharaoh, (Exod. x. 26,) "There shall not a hoof be left behind." They wished to have the church liturgy wholly laid aside, and to introduce one of their own making.* This arrogant answer lost

* To see how far their designs extended with regard to the liturgy, lord Burleigh tried the following experiment:

them the affections of Walsingham, for he saw clearly that nothing would content them but the overthrow of the church.

Contrast this lenity on the part of the government with the conduct of the more violent class of *puritans*, and it will be seen on which side moderation lay. Presbyteries were formed in every part of the kingdom; disaffected lecturers and tutors obtained entrance into the universities to corrupt the students; and itinerant preachers went through the country to prejudice the minds of the people against the liturgy, conforming ministers, and bishops. The clergy who wore the habits prescribed by law, were mobbed in the streets, reviled as they went along, and their faces spit upon. In 1562, "one preacher," says Strype, "not of the baser sort or estimation, did glory and boast that he made *eight* sermons in London, against surplices, rochets, tippets, and caps, counting them not to be perfect that did wear them, &c." The populace were stirred up even to fighting in the church. The elements prepared for the holy communion were forcibly taken away even when the piously disposed were ready to receive.—Clergymen, while they were celebra-

he asked "*Whether they desired the taking away thereof?*" They answered *No*; but *only* the amendment of what was *offensive* therein. He required them to make a better, such as they would have *settled* in the stead thereof. Whereupon,

"The *first classis* framed a new one, somewhat according to the *form of Geneva*.

"The *second*, *DISLIKING* it, altered it in six hundred particulars.

"The *third* *QUARRELLED* at these alterations, and resolved on a *new model*.

"The *fourth classis* *DISSENTED* from the former.

"Thus, because they could not agree among themselves, that wise statesman put them off for the present, until they should present him a pattern with a perfect consent." Fuller, Church Hist. lib. ix. p. 173.

ting the holy offices, were turned by violence out of the church only because they wore surplices. A variety of abusive epithets were heaped upon the conforming clergy.—

"Some," says Cambden, "who had a profound veneration for the Geneva platform of church discipline, imagined there was no surer or nearer way of erecting it in England than by loudly railing against the English forms and rites, and rendering the names of bishop and prelate as odious as they could to the common people. Their first essay, therefore, was to put out scurrilous pamphlets against church order and prelacy." (Ann. Eliz. 1588.) In consequence of this design, the highest encomiums were bestowed upon the Genevan plan, the church at Geneva being appealed to as the most perfect model. They called it "the venerable doctrine of discipline, the most beautiful order of ecclesiastical regimen; the substantial form of Christ's government, the most holy discipline; the true discipline by God's word, without which no true religion can be; the only bond of peace; the punisher of sin; maintainer of righteousness and the bane of heresy: In short, 'tis pure, perfect, and full of goodness." The patrons of this discipline were as wonderful, as the scheme itself.—They were pious, learned, worthy, painful, faithful, eminent godly men, who strove for true religion and government of the church. (See *Neal* passim.)

On the other hand there were names too bad to be heaped upon the bishops and conforming clergy. They were called, "petty popelings, papists, popish priests, antichrists, petty antichrists, dumb dogs, idle drones. Fryars and monks were not so bad; all of them in an unlawful calling, and no better than a brood of petty antichrists. Bishops are contented to be bawled to all kind of sinners. If in king-

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Take an bishops, an sumptuous, pernicious, They are knaves. T dogs, impude faced bishop ti-Christian. tichrist. Sin monstrous, u to maintain proceedings, earth togethe be maintained magistrate in wealth. Tha John of Cant that swinish christs, petty enemies to the etous, wretch tell you, sir, I conscience, th en many of ou reprobate sens fully oppose t Lord his kno persecute it. to be in the sta the Holy Ghos lingsgate langu

Henry's days, idle, loiterous, and hypocritical fryars and monks (for all their great authority, and undeserved estimation they were in) were in the spite of the pope put down; why should you think it an impossible matter in queen Elizabeth's days to make a search amongst those who are their successors, and to saw off some of your branches that make you all to be as evil, if not worse than a great sort of your predecessors were, that is, idle overseers, slow preaching pastors, vain glorious prelates, refusers of reformation, and maliciously and wilfully blind bishops." This was published so early in queen Elizabeth's reign as the year 1567. By the unprofitable branches to be cut off, it is directly asserted were meant the prelates.

Take another specimen: "Our bishops, and proud, popish, presumptuous, paltry, pestilent, and pernicious, prelates, are usurpers. They are cogging and cozening knaves. The bishops will lye like dogs, impudent, shameless, waincoat faced bishops. Your places are anti-Christian. They are limbs of antichrist. Simony is their lacquey, monstrous, ungodly wretches; that to maintain their own outrageous proceedings, mingle heaven and earth together. They ought not to be maintained by the authority of the magistrate in a Christian commonwealth. That our lord bishops, as John of Canterbury, with the rest of that swinish rabble, are petty antichrists, petty popes, proud prelates, enemies to the gospel, and most covetous, wretched priests, &c. I will tell you, sir, I am persuaded in my conscience, that the Lord hath given many of our bishops over into a reprobate sense. For they do wilfully oppose themselves against the Lord his known truth; yea, and persecute it. And I suppose them to be in the state of the sin against the Holy Ghost." Bad as this billingsgate language is, it is not the

worst nor the most indecent. There were a swarm of libels, under the signature of Martin Mar-prelate, written by some of the heads of the puritans, Penry, Throgmorton, Udal, and Fenner, in which, not only the above epithets were used, but the archbishop was also called the Beelzebub of Canterbury, pope of Lambeth, the Canterbury Caiaphas, Esau, a monstrous anti-Christian pope, a very anti-Christian beast, a most vile and cursed tyrant, &c."

The manner in which they addressed the parliament, though not so abusive, was supercilious in the highest degree, and fitted to provoke that body to pass severe laws against them. In 1572, they formally presented *two admonitions* to parliament; of the manner of which, the following may serve as a specimen:

"It has been thought good to prefer to your godly considerations, a *true platform of a church reformed*, to the end that it being laid before your eyes to behold *the great unlikeness betwixt it and this our English church*; you may learn, *either with perfect hatred to detest the one*, and *with singular love to embrace and careful endeavour to plant the other*; or else to be without excuse before the majesty of our God." Admon. 1. p. 1. A little after reciting a catalogue, lord bishop, suffragan, dean, archdeacon, &c. they add, "All which, together with their offices, as they are *strange and unheard of in Christ's church*; nay plainly in God's word forbidden, so are they *utterly, with speed, out of the same to be removed*." Ib. p. 4. "You [the parliament] must displace those ignorant and unable ministers already placed, and in their rooms appoint such as both can and will, by God's assistance, feed the flock." Ib. p. 5. "To redress these, your wisdoms have to remove, as before, ignorant ministers; to enjoin *deacons* and *midwives* not to meddle in minister's matters; if they do, to see them

SHARPLY PUNISHED." Ib. p. 7.— Deacons are classed with midwives ; and sharp punishments are required to be inflicted on them for officiating as ministers, when deacons had been considered, from time immemorial, one order of ministers in the Christian church, and as such were solemnly ordained in the church of England !

Again, in the same admonition, "You may not do as heretofore you have done, patch and piece ; nay, rather go backward, and never labour or contend to perfection. God has by us revealed unto you, at this present, the sincerity and simplicity of his gospel ; not that you should, either wilfully withstand, or ungraciously tread the same under your feet ; for God doth not disclose his will to any such end ; but that you should yet now at the length, with all your main and might, endeavour that Christ, whose easy yoke and light burthen we have of long time cast off from us, might rule and reign in his church." This easy yoke and light burthen was the Geneva platform of church discipline.

In the second admonition, written by Cartwright, in the name of the whole body of the puritans, the parliament were told, "That the state did not shew itself upright, allege the parliament what it will ; that all honest men should find lack of equity, and all good consciences condemn that court ; that it *should be easier for Sodom and Gomorrah in the day of judgment than for such a parliament* ; that there is no other thing to be looked for than some speedy vengeance to light upon the whole land, let the *politick Machiavils of England provide as well as they can, though God do his worst* ; and finally, that if they of that assembly would not follow the advice of the first admonition, they [the puritans] would infallibly be their own carvers in it ; *the church being bound to keep God's order, and nothing to be*

called God's order but their present platform." What would a legislature, at the present day, think of being thus *admonished* by a number of private citizens, and they *clergymen* !

In another piece, entitled "a supplication to the high court of parliament," we find these words : "Unless *without delay*, you labour to *cleanse the church of all lord bishops, dumb ministers, non-residents, archdeacons, commissaries, and all other Romish officers and offices, there tolerated, and so tolerated, as by the consent and authority of the parliament they are maintained ; that you are, both in this life and the life to come, likely to be subject unto the intolerable mass of God's wrath, the execution whereof is not unlikely to fall upon you and your houses, unless you prevent the fierceness of the Lord's indignation.*"—Supplic. p. 18. So again, p. 19.—"Shall you of the high court of parliament be dispensed with, being guilty (except you labour to remove the dumb ministry, non-residents, with the usurped and anti-Christian seats of lord bishops, &c.) *of tolerating and establishing greater sins, &c.—not to be tolerated by your authority, unless you think that you may tolerate sin by your laws ; nor yet once to be spoken for or countenanced, unless you would plead for Baal.*" This extract clearly shows, that their design was, to erect their system upon the ruins of that which then existed ; to make the Genevan platform the establishment, removing the bishops and all the clergy who were not of their own party, and refusing toleration to episcopalians, however conscientious they might be, because it would be unlawful to tolerate sin.

Similar language was used in addresses to the queen. In a petition, said to be from the commonalty, occur the following expressions : "And to conceal nothing from your majesty, *we are greatly moved at the hear-*

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ing of the sermons of the godly preachers; for they plainly say, that if the Lord his matters [i. e. the Geneva platform] be not regarded, but still cast aside, and temporal security sought for only by the wisdom of man, that then there is a heavy judgment provided by the Lord, and a black cloud hanging in the air, for that he will not be continually rejected," &c. This was written at a time when the kingdom was threatened with an invasion; and that the queen might be looked upon as the cause of the calamities of the nation, because she would not comply with the demands of the party, they add, "God hath many times, and by divers means, heretofore knocked, not only by his gracious blessings and sundry petitions, but also by his fearful threatenings. For undoubtedly as often as the Lord hath shaken his iron rod at your grace, by the sons of Belial, the papists, so many times hath he shewed himself offended and displeased, for that you have not as yet given unto him the honour of his temple, and the glory of his sanctuary. Wherefore, most gracious sovereign, let him not have the occasion to shake his rod any more," &c. As to themselves they say, that God had withdrawn his judgments upon their account, "*having respect to his name, and to the prayers of his little flock.*" At the same time, their injunction to the queen is, "Make an entire and simple confession of your sins. If, after this humble confession of sins, *with a full resolution to remove them, and, first of all, this dumb ministry, which is the foulest of all,* you shall also offer to the Lord in his temple the sacrifice of a holy, learned ministry, that he may smell a savour of rest; then, undoubtedly, he will be appeased towards this land." The foulest of all the queen's sins was the dumb ministry, i. e. the bishops and conforming clergy: and when she had confessed and removed this sin,

and offered to the Lord in his temple the sacrifice of a holy, learned ministry, i. e. established the puritan ministers, as rulers of the church, then the Lord would smell a savour of rest, as he did when Noah offered a sacrifice after the deluge, and his anger would be appeased.

The same spirit and temper were displayed in the famous libels, under the signature of Martin Mar-prelate, which, it has been already observed, were written by some of the leading puritans. Take the following address to all the clergy, part ii. "My desire is to have the matter tried, whether your places ought to be *tolerated* in any Christian commonwealth? *I say they ought not.*" Thus again: "This learned discourse is a book* allowed by ALL the puritan preachers in the land who would have all the remnants and relicts of antichrist banished out of the church, and not so much as a lord bishop, (no, not his grace himself,) dumb minister, (no, not dumb John of London himself,) non-resident, arch-deacon, abby-lubber, or any such loyterer, tolerated in our ministry." Will any one say, after reading these extracts from the authentic and official documents of the puritans, that their object was to obtain a toleration for themselves, or to practice toleration towards others? Will any one say, that theirs was a quiet and peaceable religion, or that they had any idea of what is now meant by the term *religious liberty*? Or will any candid man affirm, that the blame of those unhappy dissensions and severities, are to rest entirely upon the episcopal part of the church of England?

* A treatise by the puritans, entitled "A learned discourse of ecclesiastical government," which was answered by Dr. Bridges, dean of Sarum, and afterwards bishop of Oxford, in his "Defence of the government established in the church of England, for ecclesiastical matters." 4to. 1587.

We are apt to judge of the actions of past times, by the prevailing opinions of the present; but this inevitably leads to wrong conclusions.—Schism has now become so common, that it is scarcely regarded as a crime. The smallest and most trifling diversities of sentiment are now thought sufficient to warrant the separation of Christians into different communions. In short the question to what religious society men are to belong, is now most generally decided by accidental circumstances, by taste or fancy, and sometimes by political views, and other motives of worldly interest. It was not so then. The only thing which was then considered as justifying separation was *the requisition of sinful terms of communion*. In this principle all Christians were agreed. When, therefore, queen Elizabeth came to the throne, and the church of England was to be settled in a permanent form, and its rules made the law of the land, not a single individual in the nation had any idea of a separation into different communions. For ten years after her accession, the papists continued to attend the parish churches, and receive the communion from the parish clergy. Nor was it till the pope had issued his bull of excommunication against Elizabeth, in 1568, that they withdrew and formed separate assemblies. In settling the church, therefore, it was the object of the queen, and of the wise statesmen by whom her councils were chiefly directed, to conduct all the details of the ecclesiastical establishment in such a manner as might harmonize the discordant materials of which her kingdom was composed. If all who had renounced the errors of the church of Rome had united in effecting this great object, it was probable, as far as human perspicacity could judge, that after a few years had given strength to the requisitions of government, and animosities had been suf-

fered to subside and soften, the whole nation would have been united in one communion. But this goodly design was marred by the opposition of the small but active party who, while in exile, had become attached to the Genevan system of discipline.*—They in fact made a diversion in favour of popery. They established their presbyteries two years before the papists separated. And it is a well established fact, that their proceedings were a cause of great rejoicing at Rome; that they encouraged the popish party to greater exertions; and that they were fomented by emissaries, sent expressly, with a license from the pope, to assume the character of puritan teachers.

Political motives, too, were as strong as religious, for the preservation of unity. The popish party were still strong. Many of the most powerful and wealthy, among the nobility and gentry, were still wedded to the faith, and ceremonies, and external splendour, of the Romish ritual. Great numbers of the bishops and clergy still remained, who, though deprived and overawed by the strong hand of government, would have been ready to take advantage of another revolution, as they did in the days of Mary. The most powerful governments of Europe, Spain, France, and Austria, were subject to the influence of the pope, and ready to invade England, whenever a favourable opportunity should be presented.

Unity, therefore, being required by the strongest motives which could operate on the human mind, and be-

* It is computed, by bishop Maddox, that the English exiles at Geneva, who were the germ of the puritans, did not amount, ministers and people, to more than one hundred. And of these ministers, several, though they preferred the Geneva model, yet could, and actually did, comply with the established forms and were beneficed in the church.

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ing the sole object of all parties in the state, the question between the government and the puritans was reduced to a single alternative. Either the puritans were to be put into power, and the Genevan system established by law; or else the existing establishment must be supported, and the puritans required to conform to it. If the first part of the alternative had been adopted, what would have been the consequence? Episcopacy would have been proscribed; Calvinism would have been made the law of the land; the great majority of the clergy would have been expelled, or forced to compliance from unworthy motives; the great body of the nation would have been made to yield to the humours of a few; the papists would have been strengthened by the co-operation of the Lutherans and Episcopalians; the foreign potentates would have received a powerful support in their projected invasion; and the government might have been overturned, and popery again established.

On the other hand, the reformation of the church of England, as it had been established by king Edward, *was held in great esteem abroad*; was looked upon by the most temperate protestants, *as a happy medium between the Calvinists and Lutherans*; had been settled upon very mature advice and consideration; had not only been twice before confirmed by parliament, but had also been *universally complied with*. This gave the queen great advantage when the popish bishops advised her "not to be led astray and persuaded to embrace schisms and heresies, in lieu of the catholick faith," for she justly replied, that she should embrace what they themselves had formerly complied with; and then asked who were the schismatics and hereticks? When the emperor and the popish

princes warmly interposed for the popish bishops and clergy, she was able to return for answer, that they opposed the laws and peace of the realm, by wilfully rejecting what many of them had publicly owned and declared in their sermons, during the reign of Edward. It was of great consequence to the queen to be able to give so good a reason, when she refused a favour importunately asked by such formidable powers. All these advantages would have been lost, if the Genevan system had been adopted, after the lapse of a few years. It would have justly exposed the English reformation to the charge of instability; would have destroyed the respect of foreign nations, and rendered the queen contemptible even in the eyes of her own subjects.

The question, therefore, which presented itself, even in a political point of view, to the then existing government, was not whether there was to be any establishment at all, for on this point puritans and papists did not differ from the reigning authority; but whether king Edward's reformation, as re-established by queen Elizabeth, was more proper and comprehensive than the Geneva platform? Was it better accommodated to take in the generality of the nation, and unite protestants? If so, the exclusion of those who were unalterably attached to another form, was an effect that necessarily followed the establishment of the better plan. Whether the government were guilty of excessive rigour in the prosecution of their design, is a question which is not to be determined in the abstract, but must be viewed in connexion with the temper and the principles of the times, and the peculiar dangers to which the government of England was exposed.

J.

Boston, January 5, 1822.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

[Perhaps an apology is due to the readers of the Magazine, for thus protracting this Memoir. But when it is considered, that the facts here detailed and the records and documents referred to, furnish the most authentic account of the foundation of that Church, which is at this moment so rapidly increasing in New-England, and which promises ultimately to become, through the good providence of God, the guardian of the faith, and the ark of safety, to the great body of Christians in the United States; who will not cordially bid the writer *God speed*?]

MR. Dickenson's 4th charge:—*The Church offers the highest indignity to the oracles of God, by omitting to read a great part of them at all, in order to make way for such fabulous composures as are in the Apocrypha.*

What a striking evidence of the depravity of human nature is shewn in this charge! How literally fulfilled is the saying of our Saviour—*Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?* What a pitiful thing it is, that the enemies of the Church should be put to such difficulty in finding cause of offence, that they must accuse us of omitting a few chapters in the Old Testament, which are full of genealogies, &c. when they themselves have laid aside the whole Bible in their public worship, and never read one chapter, by way of lesson; and when they know that we never read the Apocrypha on the Lord's day, nor on any day as the word of God, nor ever to the exclusion of the Holy Scriptures. But, says Mr. Beach, what is the object? "Why to shew, that the dissenters shew a greater regard for the Holy Bible than churchmen, by reading more of it in their

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"5. Come we now to the cross baptism, which you call *a cursed instrument, the principle badge of popery*, and your friend Mr. M. calls *the greatest devil among the idols of Rome.*"

Is this the language of our pious forefathers, who fled to this howling wilderness for the liberty of conscience? Is it the language of charity? No; it is the language of bigoted zeal; of disappointment, in attempting to establish an *independent church*, novel in its doctrine, and novel in its discipline. It was borrowed from Neal, De Laune, and others who held up *ministerial vestments* as *the sign of the cross, kneeling*

1822.]

the sacrament as the *relic* of the *presence* of *valuable* church *make way* and *schism* *scare-crow* *nies, which* and *supp* *whose bar* *cross?* *From the* *bandman* *37—39,* *out—that* *inheritance* *sisters wa* *verily knew* *now experi* *and discipl* *land, shoul* *this happy* *like the bay* *that their p* *der its wi* *while their* *would with* *only policy* *grafted scion* *significant an* *ministment* *Christ; of* *postle, in* *alled, the p* *y, the great* *f Rome.* *To suppo* *Dickenson in* *ten and* *churchmen,* *the sign of* *ent. He g* *the following* *face:—"De* *the cross;* *we shall not* *the faith of* *after shewing* *sign of sa* *any objecti* *difficulties* *themselves t*

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To support this high charge, Mr. Dickenson insinuated, what has been often and recently alledged, that churchmen, rather privately, held the sign of the cross to be a sacrament. He gave this construction to the following words in the baptismal office:—"Do sign him with the sign of the cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified," &c. After shewing the origin, nature and design of sacraments; answering many objections; and obviating all difficulties which could present themselves to a candid mind, en-

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For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

[Perhaps an apology is due to the readers of the Magazine, for thus protracting this Memoir. But when it is considered, that the facts here detailed and the records and documents referred to, furnish the most authentic account of the foundation of that Church, which is at this moment so rapidly increasing in New-England, and which promises ultimately to become, through the good providence of God, the guardian of the faith, and the ark of safety, to the great body of Christians in the United States; who will not cordially bid the writer *God speed* ?]

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This, with many of the following charges, might here be dismissed, were it not for the circumstance, that the thread-bare slanders of the puritanic age, which for nearly half a century had been in a measure suffered to sleep in silence, have within a few years been called up, by the combined efforts of Unitarians, Universalists, and other novel sects, and by the same spirit that called Samuel from the tombs of his ancestors. But since this is the case; and since the enemies of the church no longer lie in secret, but from the pulpit, and in publications, which, like Paine's *Age of Reason*, are made up of "shreds and remnants," "culled and picked" from Voltaire, Gibbon, Cartwright and others, assail the doctrines of the gospel, as well as the formularies of the Church;* it seems a necessary duty to furnish all the armour in our power against the wiles of the adversary. To this end, let us answer, at some length, a question which is often significantly asked, and, not unfrequently, with a malignant sneer:—What warrant have you from scripture, for the sign of the cross?

1. The scriptures require of us, to express our inward sense of God's perfections, and our duty towards him, by such actions as general custom has made significant in like cases. Thus, because bowing the body, in all parts of the creed, argues respect, therefore the scripture warrants our bowing, when we come into God's presence. Ps. xcvi.—6.—

* See a well-written pamphlet, said to be from the pen of the Rev. George Weller, of Maryland, entitled, *A Reply to the Review of Dr. Wyatt's Sermons, and Mr. Sparks' Letter on the Protestant Episcopal Church*. This publication develops the combination of schism, heresy and infidelity, against the church, and detects the arts of the enemy, with a perspicuity and force, of which we have had no equal, since the days of Dr. Bowden. It ought to be in the hands of every candid Christian.

So, because kneeling is a token of humble supplication, therefore the scripture teaches us to kneel in our humble addresses to God. So, because servants commonly stand when they attend their masters, therefore in praising God and some other services, the scripture directs us to stand up: * 1 Kings viii.—14: *All the congregation stood, and said, Blessed be the Lord, &c.*—1 Chron. xx.—19: *The Levites stood up to praise the Lord.* Num. ix.—5: *Then the Levites said stand up and bless the Lord.*

2. Glorifying in the sufferings of Christ, is a duty: Gal. vi.—14:—Therefore we ought to express this duty, by such outward means, as are most proper, and do generally most effectually signify it.

3. Making a sign of the cross, an action, which by universal consent, in all ages since the apostles time, has been construed to signify our glorying in the sufferings of Christ; and whosoever has heard of Christianity, has so understood it. And the scripture has given occasion, ground and warrants for the signification of the cross, by expressing our undertaking Christ's religion, under the figure of taking our cross: Matt. xvi.—24, and Cor. i.—17. Preaching the cross, preaching the gospel.†

* The unanswerable discourse of King, upon the inventions of men in worship of God, will satisfy every candid enquirer, what it is to worship God *in spirit and in truth*. "If we look to the scriptures," says Dr. K. "we shall not find praising, praying, reading the scriptures, or administering the sacraments, termed worship." Worship signifying bodily prostration, or at least bowing the knee.

† Mr. Dickenson, in commenting on the above text, remarks that *glorifying in the cross of Christ and the cross* "don't signify that we must carry a wooden cross upon our backs, &c." and thus queries, *Why shew more honour to the cross than to Judas, the thorns,*

Since us to ex and feel signs as since glo is a duty the cross of the wo ing in Ch the time proper fo it necessa the sign o scripture, mer time shoes, or the hat, v sence of Beach say against all as they d cross, the end of th men will matter to a the sign o be."

Mr. B. length, ap on the subj my preju while a dis preacher) on this hea many the Church; should be world beco sign of the won the vic Hence, to c of all; and t to a gall or is hang for an infide Suppose were travell

This style of unbelievers professed pre tend to such ions, what m fidel?

Since, then, the scripture teaches us to express our religious thoughts and feelings, by such actions and signs as custom has made proper; since glorying in Christ's sufferings is a duty; since making the sign of the cross, in all ages, and in all parts of the world, does signify our glorying in Christ's sufferings; and since the time of baptism, is the most proper for expressing this resolution; it necessarily follows, that our use of the sign of the cross is warranted by scripture, as much, at least, as in former times, the putting off of the shoes, or in modern, the taking off of the hat, when we come into the presence of God. "And if," as Mr. Beach says, "people should quarrel against all signs upon the same score as they do against the sign of the cross, they might quarrel on to the end of the world; for evil-minded men will never want as plausible matter to amuse the vulgar with, as the sign of the cross is pretended to be."

Mr. B. proceeds at considerable length, apologizing for his prolixity on the subject. He says, "knowing my prejudices against the cross, while a dissenting clergyman (alias preacher) I have been the larger upon this head, because it is now to many the most frightful thing in the Church; yet I am astonished it should be so; for if any sign in the world becomes a Christian, it is the sign of the cross, on which Christ won the victory over all our enemies. Hence, to call it *the greatest devil of all*; and with J. G. to compare it to a gallows on which a malefactor is hanged; is profane enough for an infidel."

Suppose (continues Mr. B. I were travelling in a country where I

This style of ridicule is common with unbelievers and scoffers. But when professed preachers of the gospel descend to such low and vulgar reflections, what may we not expect from the infidel?

did not understand their language, and they should demand of me whether I were a Christian. If now I should make a sign of the cross on my forehead, and thereby satisfy them that I was a Christian, would this be a sin in me or not? If you say it would be a sin, pray shew me where God has forbidden speaking by signs; what harm there is in a sign, more than in a word; and why a dumb man may not communicate his thoughts by significant actions. But if you say it is no sin, you clear the church; for we make the sign of the cross, only to signify that the baptized person is now a Christian."

We have had occasion to remark, more than once or twice, that if a bad use of a good thing, could destroy its quality and usefulness, not only the institutions of the gospel, but the gospel itself, would long since have been destroyed. Nothing is more common, in this fallen and sinful world, than perversions of this nature. Not only the external rites and even the sacraments of the church have been perverted, but the FAITH once delivered to the saints has been corrupted. The Bible itself, has not only been wrested, from time to time, to sanction the whims and caprices of sects multiplying on sects; but now, it is pretended, that the original text is to be doubted; and the Bible at large is so interpreted, that there is not a single book in the Old or New Testament, that may be depended on!* It is very true,

* Vide Wakefield's translation; and notice the daily prevarications of Unitarians and Universalists. Also, a publication lately reprinted in England, entitled, *The Apocryphal Books of the New Testament*. These spurious productions, were composed in the early days of Christianity, by heretics and Hellenistic Jews, under the names of Jesus Christ and his Apostles. They were called *Gospels, Epistles, Acts, Revelations, &c.* These writings were generally designed by their authors, and imposed by the enemies of pure

that the Roman Catholics, with much other ridiculous mummery, have idolized the cross: And it is equally true, that the pagan world worshipped and served the creature more than the Creator. But does this prove, that we should not worship the Creator? The children of Israel departed from the worship of their fathers, and fell down to stocks and stones: But Elijah restored the true worship of the God of Abraham, Isaac, and Jacob, retaining the original institutions of the law. Thus, our reformers, in renouncing the errors of the papists, retained the apostolic rites of the Church; among which, was the cross in baptism:—But they totally denied its having even the nature of a sacrament.—See Canon 30th. This badge and

Christianity to corrupt the faith of the Church. Most of these forgeries perished with the heretical sects of the early age. But in 1698, when infidelity had become fashionable in England, and a revolution of false philosophy threatened the overthrow of church and state, as fanaticism had done a few years before, Mr. Toland published his *Amyntor*, in which he professed to give a catalogue of books, attributed, in the primitive times, to Jesus Christ and his apostles. In this work, he raked together whatever he could find, as well as fabricated testimonies of his own, to prove these forgeries equally authentic with the genuine received New Testament. To this end, he took advantage of the unwary and ill-grounded hypotheses of some learned men; and endeavoured to prove, that the books of the present canon, lay concealed in the coffers of private persons, till the later times of Trajan and Adrian, and were not known to the clergy or churches of those times, nor distinguished from the spurious works of heretics; and that the scriptures which we now receive, and others which we reject, were indiscriminately cited and appealed to by the ancient Christian writers. And yet, with the impudence of the arch-deceiver, he pretended, in a subsequent publication, that his design was, to confirm the canon of the New Testament!!! Dr. Clark, a Mr. Nye, and the learned Jeremiah Jones, in his "New and

sign of our engrafting into the Church, and taking upon us the name of Christians, was in use long before there was a papist or a sectarian in the world. The *Apostolic Constitutions*, L. 3. ch. 17, saith, In baptism, the water represents Christ's burial, and the sign of the cross, &c. Tertullian, who lived in the latter end of the second century, giving an account of the method of baptizing, says, among other things—The flesh is washed, that the soul may be cleansed—the fleshed is signed, that the soul may be guarded.—Again, he says, alluding to the prevailing customs among the heathens, "The devil apes God's service in his idol mysteries; he baptizes those who believe in him; he signs his soldiers," &c.* St. Cyprian, a little

Full Method of settling the Canonical Authority of the New Testament," disarmed this enemy; and his own memory and that of his book, appeared to perish together. But in 1820, the ever vigilant enemy of order and peace, seemed to deem it a favourable time for resuscitating the works of Toland.—These fables were accordingly republished under the above title: And there is no doubt that the new translation promised by Messrs. Kneeland, Balou, and other heretical and infidel writers of the present day, will abound with quotations from these publications. I indeed the whole of this *refuge of lies* shall not be reprinted in this country. I have been thus particular in this note, that the unwary reader may be apprized of the arts of an enemy now lurking in secret, in hopes to find a more favorable opportunity for discharging his whole venom against pure and undefiled religion. This subject is ably illustrated in the *Christian Observer*, No. 182, for 1822; and frequently noticed in the best of modern publications, *Home's Scripture Illustrations*.

* In the Greek muster-rolls, after battle, the cross was set against the names of the living. It was also a famous hieroglyphic among the Egyptians to denote "eternal life," or "upholding all things." To the above, it may be added, that the first Christian Em-

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after Tertullian, says, *they are signed in the forehead with the cross, who are thought worthy of the Lord.* St. Ambrose, St. Austin, and indeed all the fathers, speak of it, as an apostolic rite, always in use as a sign of Christian faith. In a word, whatever might have been the mark mentioned in Ezekiel ix—4, and Rev. vii—3, it was some outward mark and visible sign ordained of God, as a token of his protecting and delivering his servants from destruction.

After all, every objection is remo-

ved by the emperor, Constantine the Great, is supposed to have had divine direction for making this sign the great banner in his wars, with this additional encouragement, that by this *HE SHOULD OVERCOME.* That his *dream or vision* (call it which we will, for historians mention it differently) was from heaven, and a thing of reality, was not questioned by the early writers; and may be reasonably argued, from the success of Constantine, while fighting under that banner. They speak decidedly of God's having admonished him by that sign of the cross, and the motto added to it, *By this thou shalt overcome,* concerning the knowledge and worship of the true God, and of our Lord Jesus Christ; in memory of which, he took care to have it painted on his standard of arms; and it has so remained as a symbol of the Christian religion. Is it probable that our blessed Lord, by an immediate revelation from heaven, would countermand a rite, which was to be the badge of popery, and the greatest devil among the idols of Rome; and give it to Constantine as a symbol of his profession, and pledge for his future victories?—True, as we have remarked, the papists have used it, as the idolatrous Jews did the relics of the brazen serpent; which, it is said, King Hezekiah ground to powder, as Aaron did the molten calf. And Nazianzen states, that even Julian the apostate, in the day of adversity, defended himself with this sign, and craved the aid and support of him whom he had persecuted. But let us, as the primitive Christians did, look upon it only as a token, that we will not be ashamed to confess the faith of Christ crucified, and manfully fight under his banner against sin, the world, heresy and schism, and continue Christ's faithful soldiers and servants unto our life's end.

ved by the rubric on this subject, in the Protestant Episcopal Church:—"If those who present the infant, shall desire the sign of the cross to be omitted, although the church knows no worthy cause or scruple concerning the same, yet in that case the minister may," &c.

(To be continued.)

CONCORDATE OR BOND OF UNION BETWEEN THE CATHOLICK REMAINDER OF THE ANCIENT CHURCH OF SCOTLAND AND THE CHURCH OF CONNECTICUT.

[Our readers will recollect that we published, in the First No. of our Magazine, the Address of the Scottish Bishops, to the Episcopal Clergy in Connecticut, in which mention is made of a *Concordate, or bond of union*, "between the Catholic Remainder of the Ancient Church of Scotland, and the Church in the State of Connecticut." That Concordate, we are happy to see, has appeared in a late No. of the Gospel Advocate; and we hasten to lay it before our readers, with a few remarks of the Editors, which will serve to explain an article in the Concordate, otherwise obscure.]

It may be necessary to premise, that in consequence of the political disabilities of the Scottish bishops, many of the Episcopal clergy and laity in Scotland remained in the anomalous state of paying no ecclesiastical obedience to the apostolic succession. However they may have justified this on a plea of obedience to the civil authority, the moment the Scottish bishops took the oaths required by the existing government, it became the duty of the clergy and laity to submit to their lawful government. Those who did not thus submit, became guilty in the language of bishop Horsley, of "keeping alive a schism." It was this state of things in the year 1784, to which the third article of the concordate alluded. To heal this

schism has been for many years an incessant object of exertion among the pious and consistent friends of the church; and we are happy to add that their labours for peace have not been in vain. "I feel most happy," says bishop Skinner, "in having it in my power to inclose for you a correct copy of the concordate which you mention as likely to prove a very acceptable present. This interesting document forms a pleasing record of the perfect harmony and unanimity which subsisted between the bishops of our church at that time, and the worthy bishop Seabury; and distinctly proves the soundness of their sentiments and opinions on the most important points of theology. The circumstances of our church are indeed considerably altered since that period; a change for the better, which is in a great measure to be ascribed to the part which its governours took in contributing to lay the foundation of your American church. By this means they were made known to some of those worthy friends in England, through whose benevolent exertions we were relieved from the severe penalties of legal restriction, under which our pious predecessors had been so long depressed: and although in point of numbers we are greatly inferior to our presbyterian and sectarian countrymen, yet in the respectability and rank of our members, we are, to say the least, fully on a level with the establishment. Those anomalous intruders of English or Irish ordination, of whom the concordate complains in such severe terms, are now reduced to a very few congregations, not above six or seven in the whole kingdom; and in no long time, there will not, I hope, be any in Scotland professing themselves Episcopalians who are not really such by submitting themselves to the spiritual authority of their indigenous bishops."

IN THE NAME OF THE
HOLY AND UNDIVIDED TRINITY,
Father, Son, and
Holy Ghost,
ONE GOD BLESSED FOR EVER,
AMEN.

THE wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the blessings of a free, valid, and purely ecclesiastical episcopacy might be communicated to them, and a church regularly formed in that part of the western world upon the most ancient and primitive model: and application having been made for this purpose by the Rev. Dr. Samuel Seabury, presbyter in Connecticut, to the right reverend the bishops of the church in Scotland; the said bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high order of the episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands till it should please the great and glorious head of the church, to increase the number of bishops in America and send forth more such labourers into that part of his harvest.

Animated with this pious hope and earnestly desirous to establish a bond of peace and holy communion between the two churches, the bishops of the Church in Scotland, whose names are under written, having had full and free conference with bishop

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Seabury after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a CONCORDATE, or BOND of UNION between the catholick remainder of the ancient church of Scotland, and the now rising church in Connecticut.

Article I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the gospel, as revealed and set forth in the holy scriptures: and it is their earnest and united desire to maintain the analogy of the common faith, once delivered to the saints, and happily preserved in the church of Christ, through his divine power and protection, who promised that the gates of hell should never prevail against it.

Article II. They agree in believing this church to be the mystical body of Christ, of which he alone is the head and supreme governour; and that under him the chief ministers or managers of the affairs of this spiritual society are those called bishops, whose exercise of their sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Article III. They agree in declaring that the Episcopal church in Connecticut is to be in full communion with the Episcopal church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other: only taking care when in Scotland, not to hold communion in sacred offices with those persons, who, under the pretence of ordination by an English or Irish bishop, do, or shall, take upon them to officiate as clergymen in any part of the national church of

Scotland; and whom the Scottish bishops cannot help looking upon, as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

Article IV. With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their publick prayers, with respect to these points as shall appear most agreeable to apostolick rules, and the practice of the primitive church.

Article V. As the celebration of the holy eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian church, the bishops aforesaid agree in desiring, that there may be as little variance here as possible. And though the Scottish bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the church of Scotland has copied after in her communion office, and which it has been the wish of some of the most eminent divines of the church of England that she also had more

closely followed, than she seems to have done, since she gave up her first reformed liturgy used in the reign of King Edward VI; between which and the form used in the church of Scotland, there is no difference in any point, which the primitive church reckoned essential to the right ministration of the holy eucharist. In this capital article, therefore, of the eucharistick service, in which the Scottish bishops so earnestly wish for as much unity as possible, bishop Seabury also agrees to take a serious view of the communion office recommended by them; and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on one side, or the prejudice of former custom on the other.

Article VI. It is also hereby agreed and resolved upon, for the better answering the purposes of this concordate, that a brotherly fellowship be henceforth maintained between the Episcopal churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastick correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both churches.

Article VII. The bishops aforesaid, do hereby jointly declare in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his church; and being thus pure and upright in their intentions, they cannot but hope, that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which,

and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November in the year of our Lord one thousand seven hundred and eighty four.

Sic subscribitur

(L.S.) ROBERT KILGOUR, Bp. & Primus.
(L.S.) ARTHUR PETRIE, Bp.
(L.S.) JOHN SKINNER, Bp.
(L.S.) SAMUEL SEABURY, Bp.*

* As this is the copy of the concordate in possession of the bishops of the church of Scotland, the signature of bishop Seabury is properly put last, but we presume that in the copy sent to the church of Connecticut, bishop Seabury signed first, and the Scottish bishops last; this interchangeable mode of signature being customary in all agreements between equal parties.

FUNERAL SERVICE OF THE GREEKS.

From Jowett's Christian Researches in the Mediterranean.

In Smyrna, long funeral processions are performed by the Greeks; and the publicity of this Christian rite seems reverently to be allowed in the midst of their Mussulman oppressors. Visiting, on one occasion, the learned master of the public school, Economus the presbyter, our conversation was interrupted by the approach of the procession of a deceased Greek of some consequence, over whom Economus was to preach a funeral sermon, in the adjoining metropolitan church. I went with him. It was very affecting, to see the corpse lying in an open coffin, with the ordinary dress of life; that is, the loose flowing Greek robes; on his head, the kalpac, a large and cumbersome head-dress, commonly worn; and the face exposed. The sight made me shudder; and so did the indifference, which habit has pro-

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Economus preached a sermon of twenty minutes' length. He spoke of the dead in an Attic style of compliment, under the title of "the blessed." He concluded his sermon, by breaking out into that awful service which the Greek church has for the dead, and in which the congregation in a murmuring voice joined. It is an invitation to relatives and friends to bid their final adieu:—

"Come, brethren, and let us give the last embrace to the deceased, thanking God! He hath left his kindred—he is borne to the grave—no longer heeding the things of vanity, and of the burdensome flesh.—Where now are kindred and friends? Now we are separated: whom let us pray the Lord to take to rest!

"What a separation, O brethren! What woe, what wailing on the present change! Come then, let us embrace him who a little while ago was with us. He is consigned to the grave—he is covered with a stone—his abode is with darkness—he is buried with the dead! Now we are separated: whom let us pray the Lord to take to his rest!

"Now all the evil and vain festivity of life is dissolved: for the spirit hath left its tabernacle—the clay has become black—the vessel is broken, speechless, void of feeling, dead, motionless: whom consigning to the grave, let us pray the Lord to give him rest for ever.

"Truly, like a flower, and as a vapour, and as a morning dew, is our life. Come then, let us look down narrowly into the grave.—Where is the comeliness of the body, and where is youth? Where are the eyes, and the beauty of the flesh? All are withered like grass—all are vanished. Come then, let us fall before Christ in tears.

"Looking upon the dead laid out, let us all take account of our last change; for this man is carried

forth, as smoke from the earth—as a flower he is withered—as grass he is cut down—swathed in a winding-sheet—covered with earth: whom leaving, now to be no more seen, let us pray to Christ that he will grant to him eternal rest.

"Come hither, ye descendants of Adam! let us behold committed to the earth one who was of our likeness—all his comeliness cast away—dissolved in the grave—food for worms—in darkness—covered with earth!

"Come hither, brethren, to the grave, and see the ashes and dust of which we are formed! Whither now go we? And what have we been? What is the poor, or the rich; or what is the master or the free? Are we not all ashes? The beauty of the countenance is wasted, and death has utterly withered the flower of youth.

From the Boston Recorder.

The Godhead of Christ triumphing over Arianism.

Theodosius the Great, about the year 380, was wheedled by some of his artful courtiers, to favour the Arians so far as to let them open their places of worship and undermine the divinity of our Lord Jesus Christ. Some time after, he made his son Arcadius a partner with him in the empire. He gave public notice of this event. The noblemen, who were governors of the provinces, and the bishops, came at the appointed day, to congratulate him on the occasion. Among the rest there came Aruphilocus, a famous old bishop, who had bitterly suffered in the Arian persecution. Accordingly he made a very handsome address to the emperor, and was going to take his leave. "What!" says Theodosius, "do you take no no-

tice of my son? Do not you know that I have made him partner with me in the empire?" Upon this, the good old bishop went up to young Arcadius, who was about sixteen years of age, and putting his hand upon his head, he said, "The Lord bless thee, my son!" and immediately offered to retire. The Emperor was roused into rage at this apparent neglect: "What!" says he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this, the bishop, with the grandeur of an angel and the zeal of an apostle, looked the emperor full in the face, spoke with an indignant tone of voice the following remarkable words: "Sir," said he, "do you so highly resent my apparent neglect of your son, because I do not give him equal honours with yourself? And what must the eternal God think of you, who have given leave to have his co-equal and co-eternal son, degraded in his proper divinity, in every part of your empire." Such words as these were like a thousand daggers plunged into the Emperor's heart. He was a good man, and he felt the reproof to the bottom of his soul. He gave immediate orders to have all the Arian chapels shut up, and would not suffer one to exist.

THE CHURCH IN VIRGINIA.

At an early period the Church of England was established by law. Notwithstanding the laudable efforts of the colonists to procure a succession of able and faithful men by the endowment of a college for their education in the country, most of the clergy were Europeans. Of these, some were men of high qualifications and most exemplary zeal, and others were mere adventurers, who sought admission into the church as a decent way of making a living. Their

unworthy conduct brought religion into contempt, and the church into discredit. At the commencement of the revolution, the establishment was overthrown. At this time, there was in possession of the church property to the value of nearly four hundred thousand dollars, consisting of glebe lands and houses. In consequence of petitions presented from year to year to the legislature by the Baptist society, an act was passed in 1802, authorizing the sale of this property. The money arising from this sale, which at times even included the sacramental vessels, was appropriated—not to purposes of moral and intellectual improvement—but to the temporary diminution of the county and parish levies!

The present situation of the Church in Virginia and her delightful prospects, are well known. May she soon gain by purity and zeal the ascendancy which the secular arm once bestowed. I have before me a manuscript list of the parishes and incumbents in Virginia in 1773, from which it appears, there were, at that period, 95 parishes, 164 churches, and 91 clergymen. One parish (Amherst) contained 5 churches; seven contained 4; thirteen contained 3; and eighteen contained 2. The license of the Rev. Hanwell Dunbar, incumbent of St. Stephen's parish, in King and Queen counties, was dated A. D. 1625.

Church Record.

Survey of Missionary Stations.

[CONCLUDED.]

SOUTH AMERICA.

This immense Continent presents, as yet, but little to animate the Christian. We have every reason to hope, however, that the political changes which are going on will prepare the way for the free administration of the Gospel.

present, are those north-east.

At New BERBICE society supports who has been tion.

The missionaries of the West Coast, and on the same Colonies are Town. In the Mission, children under increasing care of Negroes.

At Paramaribo the River have more than 1735. Several mentioned about amongst the characteristics of the stated congregation consists of between

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present, the only Protestant Stations are those in Dutch Guiana, on the north-east coast of the Continent.

At *New Amsterdam*, in the Colony of *BERBICE*, the *London Missionary Society* support a Missionary, Mr. Wray, who has both a School and a Congregation.

The same Society have three Missionaries stationed at *George Town* and *West Coast*, in the Colony of *DEMARANA*, and one at *Le Resouvenir*, in the same Colony. Two *Westeyan Missionaries* are also supported at *George Town*. In this latter place, the *London Missionaries* have about 1000 children under instruction; and have increasing congregations, principally of Negroes. Between 400 and 500 of them can read the Bible well.

At *Paramaribo*, near the mouth of the River *Surinam*, the *United Brethren* have maintained a station ever since 1735. Seven Missionaries are now stationed about in the vicinity, and labour amongst the Negro Slaves, with their characteristic patience and zeal. The stated congregation at *Paramaribo* consists of between 900 and 1000 souls.

WEST INDIES.

It is ascertained that there are now nearly 700,000 Slaves in the British West India Islands. Formerly, the planters were wholly averse to their being instructed; but having learnt by experience, that Christianity makes them better servants, they find it to be for their interest not to oppose the labours of Missionaries among them. Nay, their indifference and hostility to Missionary Exertions, are now likely to be redeemed by liberal aid to the cause they have formerly persecuted. Missionary Societies have been formed, under the sanction of the public authorities, in the Islands of St. Christopher and Nevis, in aid of Christian efforts in the West Indies, and throughout the World.

The *Westeyan Missionary Society* are the sole occupants of the following Islands.

TRINIDAD.—The restrictions of the local Government have been removed by the Government at home. The Chapel, which had been shut up, has been re-opened. No return of numbers has been received.

TOBAGO.—Here are two Missionaries, who have a Sunday School of between 70 and 80 Children, and a class of Adult Slaves. The Negro Population in this Island is decreasing. Members—Whites, 7: Blacks, 39.

GRENADA.—Three Missionaries occupy this Island. Never, say they, were there more encouraging prospects, since the commencement of the Mission, than at the present day. There is a flourishing and well conducted Sunday School. Members—Whites 2: Blacks 270.

ST. VINCENT'S.—Here are four Missionaries. Friends increase, and prejudices diminish. Some of the first gentlemen in the Island have been brought over to a favourable opinion of the Mission. Three Sunday Schools are managed principally by the Wives of the Missionaries. Members—Whites 13: Blacks 3115.

MONTSERRAT.—One Missionary was sent here in 1820.

DOMINICA.—Two Missionaries occupy this Station. The Government is favourable; and the community generally so. Members—Whites, 19: Blacks, 423.

NEVIS.—Two Missionaries. In two Schools, there are about 80 children. Members—Whites, 20: Blacks, 900.

ST. EUSTATHIUS.—One Missionary. Members—Whites, 11: Blacks, 281.

ST. BARTHOLOMEW.—One Missionary. There are about 50 Scholars. Members—Whites, 12: Blacks, 316.

ST. MARTIN.—One Missionary. The Congregations are generally numerous and respectable. Members—Whites, 7: Blacks, 105.

AUGUILLA.—One Missionary. Members—Whites, 10: Blacks, 200.

TORTOLA.—Two Missionaries. The Members have increased, notwithstanding the disadvantages under which the Mission has laboured, in consequence of a violent hurricane in the Island. Members—Whites, 62: Blacks, 1782.

The following Islands are supplied by different Missions.

BARBADOES.—One Missionary of the *United Brethren*, supported by the *Society for Propagating the Gospel*. He speaks in high terms of the character of the christian Negroes.

Two Missionaries of the *Wesleyan Society*. The New Chapel will hold from 400 to 500 persons, and is well attended. In a Sunday School there are 46 children. Members—Whites, 16: Blacks, 23.

The *Church Missionary Society* supports a Schoolmaster in the Island, who has about 140 Scholars under his care.

The Slave population amounts to about 100,000. What an inadequate provision!

ANTIGUA.—Eight Missionaries of the *United Brethren*. The Congregations increase in number and grace. In the beginning of October, 111 Adult Negroes were baptized. Of the Congregation at St. Johns, it is said—"We number about 200 every year, who leave this world, and are joined to the Church above; and as many, or more, who are added to our Congregation during that period."

The *Wesleyan Missionary Society* has three labourers here. The Congregations are large. Many have finished their course with joy. In St. John's, there were 451 Scholars under 45 voluntary Teachers. Members—Whites, 26: Blacks, 3888.

The *Church Missionary Society* in conjunction with the *English-harbour Sunday School Society*, have three School instructors in the Island, and occupy seven stations. Sunday Schools have effected a great improvement in the morals of many of the black and coloured people.

ST. CHRISTOPHER'S.—Four Missionaries under the *Wesleyan Society*. The Congregations are large. Upward of 100 Adult Catechumens; and 200 Children under instruction. Members—Whites, 52: Blacks, 2309.

Three Missionaries of the *United Brethren*. On a late occasion, they had a conversation with 1213 New People and Candidates for Baptism.

In the *Danish Islands* of ST. CROIX, ST. THOMAS, and ST. JOHN, the *United Brethren* have Fifteen labourers, employed in teaching and christianizing the poor slaves. They are all married, and one of them is 75 years of age; having lived 37 years in the West-Indies, without quitting his labours.

Of the difficulties arising from the languages, one of them writes;—

"The confusion of languages is a great hindrance to us. The Negroes have got into the habit of speaking what they call English; having picked up many English words and phrases, during the occupation of these Islands by the British. Their language is now made up of English, Creole, and a variety of words taken from different languages of Guinea, most unintelligibly mixed, but considered by them as good English."

[Our readers may recollect, that the Rev. Mr. Warner, ordained in November last by Bishop Brownell, was invited to assume the Rectorship of a Congregation in St. Croix. The accounts received from him are of the most favourable kind. Another Congregation in the Island is still vacant; and they write to be supplied from this country.]

HAYTI.—It is not yet known what effect the recent political changes may have on the efforts to introduce the Protestant religion into this Island.—The Methodist members had suffered much from Roman Catholic persecution, but had been protected by the President. Schools have been established in the Island, on the British System; and Professors and Teachers procured from Europe.

JAMAICA.—Three Missionaries of the *United Brethren*, occupy as many stations;—*Carmel, New Eden, and Irwin*. A new Church has been built at Eden. From Easter 1819 to Easter 1820, 95 were baptized or otherwise admitted into the Congregation, which amounted to more than 500.

Eight Missionaries of the *Wesleyan Society* are stationed in different parts of the Island, and report an increase of not less than 1052 members in the course of a year. Whole number of Members—Whites, 32: Blacks, 6508.

Two *Baptist Missionaries* are also employed here. A new House of Worship is required at Kingston; the Negroes have contributed towards one not less than 1000*l*.

BAHAMAS.—The *Wesleyan Missionary Society*, already have four Stations, supplied by as many labourers; and they contemplate a fifth at Turks Island, 500 miles south-east of New Providence. There are 9 Schools, and upward of 300 Scholars. Members—Whites, 570: Blacks, 545.

BERMUDAS. — One Missionary of the *United Brethren*. The population is about 10,000.

The Stationary, NAIN, OKKAK, in 1782. The Country Apostolic to be printed. These have the Esquimaux.

United Brethren NEW HERRICK, 1733: LICHTENAU, are 11 in the Greenland. The New Testament now under work is retarded settlements of 1819 follows—Nain, 544:

We think the Missions, as the octaves, &c. published, and much readers.

IT SHALL THEY SHALL, AND FROM ORSHIP BEFORE

S. U. S. A. S. W.

BERMUDA.—One *Wesleyan Missionary*. Members—Whites, 38 : Blacks, 44.

LABRADOR.

The Stations of the *United Brethren* are, NAIN, occupied in the year 1771 : OKKAK, in 1776 : and HOPEDALE, in 1782. They have 19 Missionaries in the Country, who have translated the Apostolic Epistles, and procured them to be printed by the Bible Society.—These have been joyfully received by the Esquimaux.

GREENLAND.

United Brethren. Their Stations are, NEW HERRNHUT, first occupied in 1733 : LICHTENFELS, in 1758 : and LICHTENAU, in 1744. The Missionaries are 11 in number, and labour among the Greenlanders with good success.—The New Testament is translated, and now undergoing a revision ; but the work is retarded by the distance of the settlements from each other. At the close of 1819, the congregations were as follows—New Herrnhut, 345 : Lichtenfels, 544 : Lichtenau, 325.

We think it unnecessary to notice the Missions to the North American Indians, as the Osages, Cherokees, Choctaws, &c. since their proceedings are published in many of our Newspapers, and must be already familiar to our readers. With this exception, we

have now furnished a cursory survey of the efforts which are making to spread the knowledge of the Lord over the whole earth.

Our readers will look in vain for the name of the PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, among the patrons of the great cause of Missions. The Church of England—the Presbyterians, Baptists and Methodists of that country : the Congregationalists, Baptists and Methodists of our own—all these are deeply engaged in the glorious cause, and so have been for many years. Nor must we forget the labours—the self-denial of a poor, but faithful sister Church—the Society of United Brethren. For a considerable number of years, they occupied the field of Protestant Missions alone ; and none have ever gone beyond them in the exercise of the passive virtues—in bearing all things, hoping all things, enduring all things.

The time has now come for the Church in this country to send forth her labourers into the harvest. We hail the organization of the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church*, (see No. 1. p. 27, of our Magazine for the present year) as making a new era in the annals of our Church ; and it only remains for us to *execute*, what we have decided it was our duty to do. We must supply the wants of our Western brethren ; and when provision has been made for them, we must join our forces to the “ noble army,” who have already gone forth to extend the Kingdom of the Redeemer throughout the world.

IT SHALL COME, THAT I WILL GATHER ALL NATIONS AND TONGUES, AND THEY SHALL COME AND SEE MY GLORY.....FROM ONE NEW MOON TO ANOTHER, AND FROM ONE SABBATH TO ANOTHER, SHALL ALL FLESH COME TO WORSHIP BEFORE ME, SAITH THE LORD OF HOSTS.—Isaiah LXVI. 18, 23.

From Milman's Martyr of Antioch.

CHRISTIAN HYMN.

Sing to the Lord ! let harp, and lute, and voice
Up to the expanding gates of Heaven rejoice,
While the bright Martyrs to their rest are borne ;
Sing to the Lord ! their blood-stain'd course is run,
And every head its diadem hath won,
Rich as the purple of the summer morn ;
Sing the triumphant champions of their God,
While burn their mounting feet along their sky-ward road.

Sing to the Lord ! for her in Beauty's prime
 Snatch'd from this wintry earth's ungenial clime,
 In the eternal spring of Paradise to bloom ;
 For her the world display'd its brightest treasure,
 And the airs panted with the songs of pleasure.
 Before earth's throne she chose the lowly tomb,
 The vale of tears with willing footsteps trod,
 Bearing her Cross with thee, incarnate Son of God !

Sing to the Lord ! it is not shed in vain,
 The blood of martyrs ! from its freshening rain
 High springs the Church like some fount-shadowing palm ;
 The nations crowd beneath its branching shade,
 Of its green leaves are kingly diadems made,
 And wrapt within its deep embosoming calm
 Earth sinks to slumber like the breezeless deep,
 And war's tempestuous vultures fold their wings and sleep.

Sing to the Lord ! no more the Angels fly
 Far in the bosom of the stainless sky
 The sound of fierce licentious sacrifice.
 From shrined alcove, and stately pedestal,
 The marble Gods in cumbrous ruin fall,
 Headless in dust the awe of nations lies ;
 Jove's thunder crumbles in his mouldering hand,
 And mute as sepulchers the hymnless temples stand.

Sing to the Lord ! from damp prophetic cave
 No more the loose-hair'd Sybils burst and rave ;
 Nor watch the augurs pale the wandering bird :
 No more on hill or in the murky wood,
 Mid frantic shout and dissonant music rude,
 In human tones are wailing victims heard ;
 Nor fathers by the reeking altar stone
 Cowl their dark heads to escape their childrens' dying groan.

Sing to the Lord ! no more the dead are laid
 In cold despair beneath the cypress shade,
 To sleep the eternal sleep, that knows no morn :
 There, eager still to burst death's brazen bands,
 The Angel of the Resurrection stands ;
 While, on its own immortal pinions borne,
 Following the Breaker of the imprisoning tomb,
 Forth springs the exulting soul, and shakes away its gloom.

Sing to the Lord ! the desert rocks break out,
 And the throng'd cities, in one gladdening shout ;
 The farthest shores by pilgrim step explored ;
 Spread all your wings, ye winds, and waft around,
 Even to the starry cope's pale waning bound,
 Earth's universal homage to the Lord ;
 Lift up thine head, imperial Capitol,
 Proud on thy height to see the banner'd Cross unroll.

Sing to the Lord ! when Time itself shall cease,
 And final Ruin's desolating peace
 Enwrap this wide and restless world of man ;
 When the Judge rides upon the enthroning wind,
 And o'er all generations of mankind
 Eternal Vengeance waves its winnowing Fan ;
 To vast Infinity's remotest space,
 While ages run their everlasting race.
 Shall all the Beatific Hosts prolong,
 Wide as the glory of the Lamb, the Lamb's triumphant song !

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